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# AMERICAN BAPTIST MAGAZINE.

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VOL. VII.

## MISSIONARY DEPARTMENT.

### BURMAH.

The special Treaty, which more than a year since terminated hostilities betwixt the British and Burmese, provided for further negotiations, particularly in relation to commerce. To execute this trust, Mr. Crawford was appointed on the part of the British, and required to repair to Ava. Aware of the delicacy and importance of the service, Mr. C. was unwilling to proceed without the assistance of a man well skilled in the Burman language. No one was so well qualified as Dr. Judson, who was therefore preferred. At first he declined the application, but finally consented on the assurance of Mr. Crawford to do what was practicable, pending the negotiation, to procure from his Burman majesty a grant of toleration for the christian religion. The attempt failed as appears by the following letter. We are not to suppose, however, that the embassy was without its advantages, since every interview had by the Burman Court with intelligent foreigners, tends to discover to it the stupidity of its own idolatry, with the injurious consequences.

The conduct of our Missionary was marked by the same disinterestedness on this occasion, as in all the rest of his publick life. The whole proceeds of his service were devoted to the objects of the mission, subject to the discretion of the Board, the items of which are published at the close of this Number of the Magazine.

LETTER FROM REV. DR. JUDSON  
TO THE CORRESPONDING SECRETARY.

*Ava, Dec. 7, 1826.*

Rev. and dear Sir,

My last was dated at Rangoon, while waiting to accompany the embassy to Ava. We were detained, until the 1st of September, and arrived here the 28th, though we were not admitted to an audience with the king, till the 20th of the ensuing month.

In the very commencement of negotiations, I ascertained that it would be impossible to effect any thing in favour of religious

toleration, in consequence of the extraordinary ground assumed by the Burmese Commissioners. Reluctant, as the government has ever been, to enter into any stipulations with a foreign power, they resolved to do nothing more than they were obliged to, by the Treaty of Yandabo. And as that required them to make a "commercial treaty," they resolved to confine the discussions to points strictly commercial; so that instead of a treaty of twenty-two articles, calculated to place the relations of the two countries on the most liberal and friendly footing, the treaty just concluded is

confined to four, and those utterly insignificant.

So far, therefore, as I had a view to the attainment of religious toleration in accompanying the embassy, I have entirely failed. I feel the disappointment more deeply on account of the many tedious delays which have already occurred, and which we anticipate during our return; so that instead of four or five months, I shall be absent from home seven or eight.

But above all, the news of the death of my beloved wife has not only thrown a gloom over all my future prospects, but has forever imbittered my recollections of the present journey, in consequence of which, I have been absent from her dying bed, and prevented from affording the spiritual comfort which her lonely circumstances peculiarly required, and of contributing to avert the fatal catastrophe, which has deprived me of one of the first of women, the best of wives.

I commend myself and motherless child to your sympathy and prayers, and remain,

Yours, in the deepest sorrow,

A. JUDSON, Jr.

Rev. Dr. Bolles.

P. S. Dr. Price has lately lost his Burman wife, Ma Noo. She persevered to the last, in a very consistent profession and exemplification of the christian faith, and is, I trust, the fifth Burman that has entered into the rest that remaineth for the people of God.



LETTER FROM REV. DR. JUDSON,  
TO MRS. HASSELTINE OF BRADFORD,  
(MASS.)

*Ava, Dec. 7, 1826.*

Dear Mother Hasseltine,

This letter, though intended for the whole family, I address particularly to you; for it is a mother's heart that will be most deeply inter-

ested in its melancholy details. I propose to give you, at different times, some account of my great irreparable loss, of which you will have heard, before receiving this letter.

I left your daughter, my beloved wife, at Amherst, the 5th of July last, in good health, comfortably situated, happy in being out of the reach of our savage oppressors, and animated in prospect of a field of missionary labour, opening under the auspices of British protection. It affords me some comfort, that she not only consented to my leaving her, for the purpose of joining the present embassy to Ava, but uniformly gave her advice in favour of the measure, whenever I hesitated concerning my duty. Accordingly, I left her. On the 5th of July, I saw her for the last time. Our parting was much less painful, than many others had been. We had been preserved through so many trials and vicissitudes, that a separation of three or four months, attended with no hazards to either party, seemed a light thing. We parted, therefore, with cheerful hearts, confident of a speedy reunion, and indulging fond anticipations of future years of domestic happiness. After my return to Rangoon, and subsequent arrival at Ava, I received several letters from her, written in her usual style, and exhibiting no subject of regret or apprehension, except the declining health of our little daughter Maria. Her last was dated the 14th of Sept. She says, "I have this day moved into the new house, and for the first time since we were broken up at Ava feel myself at home. The house is large and convenient, and if you were here I should feel quite happy.—The native population is increasing very fast, and things wear rather a favourable aspect. Mounng Ing's school has commenced with ten scholars, and



more are expected.—Poor little Maria is still feeble. I sometimes hope she is getting better; then again she declines to her former weakness. When I ask her, where Papa is, she always starts up and points towards the sea—The servants behave very well, and I have no trouble about any thing, excepting you and Maria. Pray take care of yourself, particularly as it regards the intermittent fever at Ava.—May God preserve and bless you, and restore you in safety to your new and old home, is the prayer of your affectionate Ann.”

On the 3d of Oct. Capt. F——, Civil Superintendent of Amherst, writes, “Mrs. Judson is extremely well.” Why she did not write herself by the same opportunity, I know not. On the 18th, the same gentleman writes, “I can hardly think it right to tell you that Mrs. Judson has had an attack of fever, as before this reaches you, she will, I sincerely trust, be quite well, as it has not been so severe as to reduce her. This was occasioned by too close attendance on the child. However, her cares have been rewarded in a most extraordinary manner, as the poor babe, at one time was so reduced, that no rational hope could be entertained of its recovery; but at present a most favourable change has taken place, and she has improved wonderfully.—Mrs. Judson had no fever last night, so that the intermission is now complete.” The tenor of this letter was such, as to make my mind quite easy, both as it regarded the mother and the child. My next communication was a letter with a black seal, handed me by a person saying he was sorry to have to inform me of the death of the child. I know not whether this was a mistake on his part, or kindly intended to prepare my mind for the real intelligence. I went into my room, and opened the letter with feelings

of gratitude and joy, that at any rate the mother was spared. It was from Mr. B——, Assistant Superintendent of Amherst, dated the 26th of Oct. and began thus:

My dear Sir, To one who has suffered so much and with such exemplary fortitude, there needs but little preface to tell a tale of distress. It were cruel indeed to torture you with doubt and suspense. To sum up the unhappy tidings in a few words—*Mrs. Judson is no more.*

At intervals, I got through with the dreadful letter, and proceed to give you the substance as indelibly engraven on my heart.

“Early in the month she was attacked with a most violent fever. From the first she felt a strong presentiment, that she could not recover, and on the 24th about eight in the evening, she expired. Dr. R—— was quite assiduous in his attentions, both as friend and physician. Capt. F—— procured her the services of a European woman from the 45th regiment; and be assured all was done, that could be done, to comfort her in her sufferings, and to smooth the passage to the grave. We all deeply feel the loss of this excellent lady, whose shortness of residence among us was yet sufficiently long, to impress us with a deep sense of her worth and virtues. It was not until about the 20th that Dr. R. began seriously to suspect danger. Before that period, the fever had abated at intervals; but its last approach baffled all medical skill. On the morning of the 23d, Mrs. Judson spoke for the last time. The disease had then completed its conquest, and from that time up to the moment of dissolution she lay nearly motionless and apparently quite insensible.—Yesterday morning, I assisted in the last melancholy office of putting her mortal remains in the coffin; and in the evening her funeral was

attended by all the European officers now resident here. We have buried her near the spot where she first landed; and I have put up a small rude fence around the grave to protect it from incautious intrusions.—Your little girl Maria is much better. Mrs. W— has taken charge of her; and I hope she will continue to thrive under her care.”

Two days later, Capt. F. writes thus to a friend in Rangoon :

“I trust that you will be able to find means to inform our friend of the dreadful loss he has suffered. Mrs. Judson had slight attacks of fever from the 8th or 9th inst. but we had no reason to apprehend the fatal result. I saw her on the 18th, and at that time she was free from fever, scarcely if at all reduced. I was obliged to go up the country on a sudden business, and did not hear of her danger until my return, on the 24th; on which day she breathed her last at 8 P. M. I shall not attempt to give you an account of the gloom which the death of this most amiable woman has thrown over our small society. You, who were so well acquainted with her, must feel her loss more deeply; but we had just known her long enough to value her acquaintance as a blessing in this remote corner. I dread the effect it will have on poor Judson. I am sure you will take every care that this mournful intelligence may be opened to him as carefully as possible.”

The only other communication on this subject that has reached me, is the following line from Sir Archibald Campbell to the envoy: “Poor Judson will be dreadfully distressed at the loss of his good and amiable wife. She died the other day at Amherst, of remittent fever, eighteen days ill.”

You perceive, that I have no account whatever of the state of her mind, in view of death and eternity, or of her wishes concerning

her darling babe, whom she loved most intensely. I hope to glean some information on these points from the physician who attended her, and the native converts who must have been occasionally present.

I will not trouble you, my dear mother, with an account of my own private feelings—the bitter heart-rending anguish, which for some days would admit of no mitigation, and the comfort which the gospel subsequently afforded, the gospel of Jesus Christ, which brings life and immortality to light. Blessed assurance—and let us apply it afresh to our hearts—that while I am writing and you perusing these lines, her spirit is resting and rejoicing in the heavenly paradise,

“Where glories shine, and pleasures roll,  
That charm, delight, transport the soul;  
And ev’ry panting wish shall be  
Possess’d of boundless bliss in Thee.”

And there, my dear mother, we also shall soon be, uniting and participating in the felicities of heaven with her, for whom we now mourn. “Amen—even so, come, Lord Jesus.”

*Amherst, Feb. 4th, 1827.*

Amid the desolation that death has made, I take up my pen once more to address the mother of my beloved Ann. I am sitting in the house she built—in the room where she breathed her last—and at a window from which I see the tree that stands at the head of her grave, and the top of the “small rude fence” which they have put up “to protect it from incautious intrusion.”

Mr. and Mrs. Wade are living in the house, having arrived here about a month after Ann’s death; and Mrs. Wade has taken charge of my poor motherless Maria. I was unable to get any accounts of the child at Rangoon; and it was only on my arriving here, the 24th ult. that I learnt she was still

alive. Mr. Wade met me at the landing place ; and as I passed on to the house, one and another of the native christians came out, and when they saw me, they began to weep. At length we reached the house ; and I almost expected to see my love coming out to meet me, as usual ; but no, I saw only in the arms of Mrs. Wade, a poor little puny child, who could not recognize her weeping father, and from whose infant mind had long been erased all recollections of the mother who loved her so much.

She turned away from me in alarm, and I, obliged to seek comfort elsewhere, found my way to the grave ; but who ever obtained comfort there ? Thence I went to the house, in which I left her ; and looked at the spot where we last knelt in prayer, and where we exchanged the parting kiss.

The doctor who attended her, has removed to another station, and the only information I can obtain, is such as the native christians are able to communicate.

It seems that her head was much affected, during her last days, and she said but little. She sometimes complained thus—The teacher is long in coming, and the new missionaries are long in coming ; I must die alone and leave my little one ; but as it is the will of God, I acquiesce in his will. I am not afraid of death, but I am afraid I shall not be able to bear these pains.—Tell the teacher that the disease was most violent, and I could not write ; tell him how I suffered and died ; tell him all that you see ; and take care of the house and things until he returns. When she was unable to notice any thing else, she would still call the child to her and charge the nurse to be kind to it, and indulge it in every thing, until its father shall return. The last day or two, she lay almost senseless and motionless, on one side—her head reclining on

her arm—her eyes closed—and at 8 in the evening, with one exclamation of distress in the Burman language, she ceased to breathe.

Feb. 7. I have been on a visit to the physician who attended her in her illness. He has the character of a kind, attentive and skilful practitioner ; and his communications to me have been rather consoling. I am now convinced that every thing possible was done ; and that had I been present myself, I could not have essentially contributed to avert the fatal termination of the disease. The doctor was with her twice a day, and frequently spent the greater part of the night by her side. He says that from the first attack of the fever, she was persuaded she should not recover ; but that her mind was uniformly tranquil and happy in the prospect of death. She only expressed occasional regret at leaving her child, and the native christian schools, before her husband or another missionary family could arrive. The last two days she was free from pain. On her attention being roused by reiterated questions, she replied, "I feel quite well, only very weak." These were her last words.

The doctor is decidedly of opinion that the fatal termination of the fever is not to be ascribed to the localities of the new settlement, but chiefly to the weakness of her constitution, occasioned by severe privations and long protracted sufferings she endured at Ava. Oh, with what meekness, and patience, and magnanimity, and christian fortitude, she bore those sufferings ! And can I wish they had been less ? Can I sacrilgiously wish to rob her crown of a single gem ? Much she saw and suffered of the evil of this evil world ; and eminently was she qualified to relish and enjoy the pure and holy rest into which she has entered. True, she has been

taken from a sphere, in which she was singularly qualified, by her natural disposition, her winning manners, her devoted zeal, and her perfect acquaintance with the language, to be extensively serviceable to the cause of Christ; true, she has been torn from her husband's bleeding heart, and from her darling babe; but infinite wisdom and love have presided, as ever, in this most afflicting dispensation. Faith decides, that it is all right, and the decision of faith, eternity will soon confirm.

I have only time to add (for I am writing in great haste, with very short notice of the present opportunity of sending to Bengal,) that poor little Maria, though very feeble, is I hope recovering from her long illness. She began indeed to recover, while under the care of the lady who kindly took charge of her, at her mother's death: but when after Mr. Wade's arrival she was brought back to this house, she seemed to think that she had returned to her former home, and had found in Mrs. Wade her own mother. And certainly the most tender, affectionate care is not wanting to confirm her in this idea.

I remain, my dear mother,

Yours, in the deepest sorrow,  
A. JUDSON, Jr.

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EXTRACTS FROM MR. WADE'S JOURNAL.

Aug. 16. To-day Mr. Boardman sent us a letter which has just arrived from Dr. Judson, and seems principally designed to inform us that he now thinks we may with propriety leave this place for Rangoon, and proceed from thence to Amherst. We received this intelligence with the greatest pleasure, for we had long been wishing for the time to come when we might return to the Burmans.

21. Early this morning returned to Calcutta. Mrs. Wade's health has been quite restored by the change. Consulted with Mr. Boardman about returning to Rangoon by the first opportunity. Circumstances would not allow brother and sister Boardman to leave Calcutta under two or three months; but we were all united in the opinion, that Mrs. W. and myself should make no delay. Accordingly on the 22nd we commenced making preparations for a voyage to Rangoon.

Sept. 22. The ship has been detained until the present time, for which, on several accounts, we feel very thankful. Brother Boardman, who has been dangerously sick, is now recovering, and of course we can leave him with much less regret than before. In the mean time, I have myself experienced an attack of the bowel complaint which required medical aid; it was no doubt brought on by my exposure to the sun on the 9th. And though it is not yet entirely removed, I am thankful to say it is much better, and I hope much from the sea air. By our delay also, we have escaped a severe gale which nearly wrecked several vessels then in the bay. This afternoon we parted with brother and sister B. and our other friends in Calcutta, and in the evening came on board the Ferguson, which is expected to sail tomorrow.

24. Ship broke ground, but came to anchor, only a short distance from the place where she was moored; and we learn she is likely to be detained in the river for five or six days more.

Oct. 30. It is now more than five weeks, since we came on board the Ferguson, and we have but little prospect of getting to the end our voyage for several days to come. I have had a relapse of my complaint since we left Calcutta, and still feel very

poorly; my mind has for some time been unusually impressed with the uncertainty of life and the solemnities of death.

Our voyage has already been long, and, I may add, dangerous. While at the sand-heads we were so near being aground, that for a considerable distance we had no more than three fathoms of water, just the depth which the ship draws; in this situation, if the sea had not been perfectly calm, we should no doubt have struck.

After leaving the pilot, we had light winds, and a strong current setting across the ship; to keep her on her course was impossible; we could do little more than let her drift for about four days. After this, a breeze sprang up which continued three or four days, and we anticipated a short passage; but the wind now arose, and increased almost to a gale. During the storm we were driven down within a short distance of the Andaman Islands; we tacked ship and stood for the Cape; but being driven to leeward by both wind and current, we soon and unexpectedly sighted land a long way up the coast of Arracan. The first thing we saw was a large rock, and soon after the coast; we now stood out from the shore, and before sun-set lost sight of both. We continued the same course during the night, but, owing to a strong tide, found in the morning that we were nearer the rock and shore than the day preceding; and thus it happened to us for several successive days. One morning in particular, when the day dawned, we found ourselves so near the rocks (for as we approached we discovered that it was not merely one but a large group of them,) that half an hour more on the course we were running would probably have dashed us in pieces. These rocks appear to rise forty or fifty feet above water almost perpendicularly;

they are extremely dangerous because there is no anchorage around them, so that if there is no wind, and a strong current setting towards them, a ship must inevitably be dashed against them. Happy for us there was at the time a breeze sufficiently strong to enable us to stem the current; this continued, and for the next two or three days, we entertained hopes of soon seeing Rangoon. During this time we rounded the Cape, passed Sunken Island, and proceeded up the gulf as far as Barugo Point; here again, with but a light breeze, and most of the time none at all, we had to contend against an opposing current, and were unable to gain any thing for about two weeks. During this time we were put on allowance in respect to water, although we had sufficient in the ship for twenty days longer; our provisions were also reduced, but not to any particular quantity.

Nov. 9. This day we arrived in Rangoon after having been on board ship about seven weeks. We were deeply and unexpectedly afflicted by the news of Mrs. Judson's death. It seemed to us a very dark providence that her life should be preserved during the greatest dangers and sufferings at Ava, and so soon after being delivered from them, fall a prey to disease. Her sufferings seem designed by God to prepare her for the rest above. We mourn the loss which we have sustained by her death, while she rejoices in having gained an immortal prize.

Rangoon is at present in a state of complete confusion, as in a few days it is to be delivered over to the Burman authorities; all the Europeans, and great numbers of Burmans are endeavouring to get their various goods carried round to Amherst.

23. We left Rangoon on the 20th; the schooner was completely filled with cargo between decks,

and with men and women above, mostly Burmans; of course our situation was quite uncomfortable. We suffered most for want of air, the circulation of which, particularly below, where our cabin was, was entirely prevented by the great number of people above; but we were quite as comfortable on board as we expected to be. We felt a good deal of anxiety from the leaky condition of the vessel; and there is every reason to suppose, if we had had a heavy wind we must all have gone down: but the sea was perfectly smooth, and through the divine goodness we have this day arrived safely in Amherst. We anchored in the harbour a little before sunset. As soon as we were anchored, I came on shore to find a house. While walking through the native part of the town, Moug Shwa-ba met me. I scarcely ever felt greater pleasure in meeting a friend from whom I had been long separated. With him I also found Moug-Ing, one of the christians whom I had never seen before. They immediately gave me an account of Mrs. Judson's death in a manner which showed how much they loved her, and how deeply they mourned her death. Moug Shwa-ba and Moug-Ing went with me to her house, which (as it is unoccupied) I shall take possession of till Dr. Judson's return; but we shall not leave the vessel to-night, as the sun is already down.

24. This morning came on shore with Mrs. W. The four Burman christians, Moug Shwa-ba, Moug-Ing, Mah-Menla, and Mah-Doke, spent nearly the whole day with us, and assisted in procuring such things as were necessary for our immediate use. They gave us some account of their several adventures since they were separated from us at the taking of Rangoon, and it was delightful to hear them ascribe their preserva-

tion, while wandering, and their being brought together again, to the overruling providence of God. They said it was their prayers daily that the disciples and teachers might meet again; God had answered their prayers, therefore their hearts were glad. I think they have made very good progress in the knowledge of divine truth; and, by their firm attachment to the christian religion, and perseverance therein under so many various circumstances, have proved themselves the real disciples of Jesus.

25. We went out early this morning to see Mrs. Judson's grave; it is about fifty rods from the house, under a large tree, and surrounded by a small enclosure. The doctrine of the immortality of the soul gives the mind inexpressible comfort while we are looking upon the graves of our departed christian friends. They live and are enjoying inconceivably more of happiness than they did in their best circumstances while in the body. In putting off their flesh, they have put off all their burdens, and they rest in God.

The little daughter which Mrs. Judson left, was by her request committed to the care of Mrs. Whitlock, the wife of a military officer, and the only European lady then in the place. We have offered to take the child under our care; its health is very precarious.

26. Sabbath. About ten in the morning the disciples, together with a number of other Burmans, came to our house for divine worship, forming an assembly, with Mrs. Wade and myself of fourteen persons. Moug Shwa-ba commenced the worship in Burman by reading a portion of the sacred scriptures, after which he made a prayer. When this was finished Moug-Ing read a chapter, and expounded different parts of it, and closed the services by

prayer. I took the opportunity of conversing as well as I was able with some of those who have not yet professed themselves disciples, but seem desirous of obtaining a knowledge of the christian religion. The exercises of the day were very pleasant, and were rendered doubly so by being the first time we have been permitted to meet in worship with any christian friends since we left Calcutta, about two months and a half.

30. Most of the time since we arrived has been spent in putting our things in a little order; but we hope soon to commence our study of the language, and also to do something in the way of schools. I have showed the Orrey to several Burmans, but as yet I want language to explain the different parts of it to their understanding so fully as I wish; it bids fair, however, to be a means of giving them a much clearer idea of astronomy than they could gain from oral instruction; the terrestrial globe would also be very useful for this purpose. If we can convince them that their ideas of astronomy are false, their whole system will stand a confessed system of falsehood.

Dec. 1. To-day about ten A. M. Moug Shwa-ba's wife died of a lingering consumption. She had been insane four or five of the last years of her life, and in a decline most of the time since she lost her reason. She died like one going to sleep, the moment of her death being unperceived even by those who were sitting by her bed-side. She was interred this afternoon, and I attended the burial. When I came into the house, I found the corpse laid out in a very decent manner; a coffin constructed of bamboos and mats stood by the door; several persons had collected and were waiting my arrival, upon which the corpse was placed in the coffin and borne by four men to the

place of interment. I walked with Moug Shwa-ba immediately behind the corpse, and the others followed after us; the procession was very orderly, and moved on slow and silent. When we arrived at the grave, there was some conversation among the spectators, but it was confined entirely to the subject of death.

Moug-Ing read some extracts from the sacred Scriptures which Dr. Judson had collected on the subject of death and the resurrection, then made a few extempore remarks—after which the grave was closed, and the people dispersed. The whole was performed in a decent and solemn manner, much more so than I could have expected where the services were conducted entirely by natives.

16. Moug-Bo, a Burman who was formerly acquainted with the missionaries in Rangoon, called and spent some time in dispute. He thinks much of his own knowledge, and is ready to assume or deny almost any proposition for the sake of argument. The dispute was, chiefly, whether Gaudama, allowing him to possess all the attributes and perfections which are ascribed to him in the sacred books, is worthy of supreme adoration. I undertook to prove, that according to their own system, Gaudama was no better than thousands of others who made no pretensions to divine honors. I said, your sacred books teach that all merit, and all demerit will eventually meet their exact reward. He said, "true." What then is the greatest possible reward? "Nikeban." (i. e. annihilation.) But have not thousands of others obtained this reward as well as Gaudama? "True." Then their merit must have been the same, because they obtained the same final reward, and therefore they were equally deserving of divine honors. He

could give no reasons against the conclusiveness of the argument. I took occasion to speak of the nature of rewards and punishments as taught in the sacred scriptures, and particularly of the nature of future happiness; that the inhabitants of heaven were entirely free from sin, and of course exempt from all evil, as evil is entirely the result of sin. He then said, "That is the proper idea of Nikeban; Nikeban is not annihilation, but rest."

17, Sabbath. Moug Bo came to-day to worship, and brought another Burman with him; we had much conversation after worship, in which I was assisted by Moug Shwa-ba, and Moug Ing; but as Moug Bo is going to Madras within a few days, we shall not probably have his attendance hereafter.

Jan. 3, 1827. The last three days I have spent entirely by the sick-bed of Captain Hamilton who died last evening. I had no acquaintance with him previous to his illness; finding himself near the gates of death he sent for me, with a request to have the sacrament of the Lord's supper administered to him. I declined, and endeavoured to convince him that without a new heart, partaking of the sacrament would avail him nothing. The next morning early, he sent for me again; I found him in a state of great anxiety for the salvation of his soul; he had given up all dependance on external ceremonies, and so far as I could judge, the Holy Spirit had brought him to a right knowledge of himself, and wrought in his soul a godly sorrow for sin. I prayed with him at his request; he also tried to pray for himself: soon after he seemed to obtain an assurance that God for Christ's sake had pardoned his sins. He was tranquil and happy, in which state of mind he continued till death.

6. Finished copying and

arranging the Burman concordance, mentioned in my journal sometime ago; it contains above seventy pages quarto, with the same number of blank pages for matter which may hereafter be found that is worthy of notice.

7, Sabbath. A larger number of Burmans than usual assembled for worship. In the evening I administered the ordinance of the supper to the disciples.

14, Sabbath. Worship with the Burmans as usual; a woman of about ninety years of age called in accidentally, and remained during the services; she probably never heard of a Saviour before to-day.

25 Dr. Judson this day arrived in Amherst. It is impossible to describe the mingled emotions of pleasure and pain which the meeting produced.

I remain very respectfully and sincerely yours,

J. WADE.

Rev. Dr. Bolles.

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EXTRACTS FROM THE NARRATIVE OF  
THE PROCEEDINGS OF THE LATE  
MISSION TO AVA.

The following extracts from a Narrative of the proceedings of the late embassy to Ava, we think will be interesting to our readers, as they serve to exhibit the character of the Burman country, its inhabitants, and Court. The Narrative was originally published by the Bengal Government, Calcutta.

"The Mission left Rangoon on the 1st September, and reached Henzada on the 8th. Here we were received with much polite attention by the future Viceroy of Pegu, who has the rank of a Wungyi, or Counsellor, the highest enjoyed by a subject. He was very solicitous, however, to prevent our going further, intimating that he was himself vested with full powers to treat with us upon every possible subject.



He had no opportunity, however, of exercising his plenipotentiary powers upon the present occasion, for the Mission, disregarding his pretensions, on the afternoon of the 10th quitted Henzada, and on the afternoon of the 14th, a few miles beyond Myanaong, or Loonzay, entered the hilly region, which is the proper geographical boundary of the Burman race—all to the south, being the Delta, or *debouchement* of the Irawadi, and the true country of the Peguans or Talains.

Pursuing our journey with hills now pressing down to the river on both sides, and, which struck us at the time as peculiarly picturesque and beautiful, after passing through the long tiresome champaign of the Delta of the Irawadi, we reached Prome on the evening of the 15th. This is one of the largest towns in the Burman empire, and appeared to be not less populous than Rangoon. The inhabitants, since the war, had returned to their homes—the place was in a good measure restored, and although it had been long the Head Quarters of the British Army, there was now no reaction or persecution. All this bore favourable testimony to the moderation of the Myowun, or Governor, whom we found an extremely respectable man.

We left Prome on the 17th, and on the afternoon of the 28th, reached Rapatong, a village on the east bank of the river. This was the spot at which the Burmans contemplated making their last effort, had the British Army not been arrested in its progress by the treaty of Yandabu. Here they were encamped, under the old Chief Kaulen Mengyi, the whole disposable force not exceeding a thousand men, and the greater number of these consisting, not of soldiers, but of the personal retainers and menial servants of the Chiefs. Two forced marches

would have carried Sir A. Campbell to Ava on a good high road, with nothing to resist him, but the dispirited fugitives just mentioned. In the evening, we reached Kyaoktalon, twelve miles from Ava. A short way before coming to that place, a deputation, headed by a Secretary of the Lotoo, met us, to compliment us on our arrival, and usher us into the capital.

On the morning of the 29th, we left Kyaoktalon. After we had proceeded a few miles, an order from the Court arrived, requesting that we might stop where we were, as it was the intention to send down a deputation of persons of superior rank to conduct us. The promised deputation, consisting of a Woonduck, and three Saredaugyis, accordingly came; and on the morning of the 30th we arrived at the capital, anchoring about two miles below the city, opposite to the place appointed for our temporary residence. Thousands flocked to the bank of the river, out of curiosity, to see the steam vessel. A similar curiosity was displayed every where else on our journey, nearly the whole population of towns and villages turning out to see her.

On landing, we were received with ceremonious politeness by a Wungyi and Atwenwun, the two highest classes of officers under the Burmese government. These were the individuals who had negotiated and signed the Treaty of Yandabu. The politeness which dictated the selection of these two individuals was obvious.

Our audience, under various pretexts, was put off from day to day, until the 21st of October. In the mean while, we were treated with attention. The expenses of the whole Mission were paid, and we were put under no other constraint than that of not being permitted to enter the walls of the town, a liberty which would have

been contrary to established etiquette. Meanwhile the negotiation had commenced, and on the 13th, 14th, and 15th, we were present, by special invitation, at the annual display of boat races, which take place yearly when the waters of the Irawadi begin to fall. The King and Queen, with the Princes and Nobility, were all present. The splendour of this pageant far exceeded our expectation, and would have made a figure in the Arabian Night's Entertainments, as one of the good things got up by virtue of Aladdin's lamp.

The period chosen for our presentation was that of one of the annual festivals, when the Tributaries, Princes, and Nobility offer presents to His Majesty, and their wives to the Queen.

Boats were sent for our accommodation, and about 10 o'clock in the forenoon, we reached the front of the Palace. An Elephant was appropriated to each of the English Gentlemen, and the procession moved on until arriving at the Ring-dau, or Hall of Justice, which is to the east side of the Palace, where we were detained for nearly three hours, to afford us an opportunity of admiring the pomp and magnificence of the Burmese Court, but above all, to afford the Court an opportunity of displaying it.

At that place the whole Court, with the exception of His Majesty, passed in review before us, beginning with the Officers of lowest rank, and ending with the Princes of the blood. The Courtiers were in their dresses of ceremony, and each Chief was accompanied by a numerous retinue, besides elephants and horses. The retainers of Menzagyi, the Queen's brother, the most powerful Chief about the Court, could not have been fewer than three hundred.

We were at length summoned into the royal presence. The

etiquette insisted upon with Colonel Symes, seemed not to have escaped the recollection of the Burman Officers, and they would have had us to practise the same ceremonies he had been necessitated to submit to; but times had changed. These ceremonies consisted in making repeated obeisances to the walls of the Palace, and in walking bare footed, or at least without shoes, across the court-yard. All this we peremptorily refused, although the officers who led the procession shewed us a very good example in prostrating themselves repeatedly, by throwing their bodies prone upon the bare ground. Upon reaching the bottom of the stairs, leading to the hall of audience, we voluntarily took off our shoes, passed through the long hall, and seated ourselves in front of the throne. His Majesty did not keep us long waiting. After a hymn had been chanted by a band of Bramins in white, he made his appearance, upon the opening of a folding door behind the throne, and mounted the steps which led to the latter briskly. He was in his richest dress of state, wore a crown, and held in his hand the tail of a Thibet Cow, which is one of the Burman Regalia, and takes the place of a sceptre.

He was no sooner seated, than Her Majesty, who, whether on publick or private occasions, is inseparable from him, presented herself in a dress equally rich with his, and more fantastic. Both had on a load of rich jewels. She seated herself on His Majesty's right hand. She was immediately followed by the little Princess, their only child, a girl about five years of age. Upon the appearance of the King and Queen, the courtiers humbly prostrated themselves. The English Gentlemen made a bow to each, touching the forehead with the right hand. The first thing done was to read a list

of certain offerings made by the King to some temples of celebrity at the capital. The reason for doing this was assigned. The temples in question were said to contain relics of Gautama, to be representatives of his divinity, and therefore fit objects of worship. His Majesty having thus discharged his religious obligations, received, in his turn, the devotions and homage of the Princes and Chiefs.

The King did not address a word in person to the Officers of the Mission, but an Atwenwoon, or, Privy Counsellor, read a short list of questions, as if coming from the King. These, as far as I can recollect, were as follows :

“Are the King and Queen of England, their Sons and Daughters, and all the Nobility of the Kingdom, well ?

“Have the seasons been of late years, propitious in England ?

“How long have you been on your voyage from India to this place ?” &c.

Betle, tobacco and pickled tea, were after this presented to the English Gentlemen, a mark of attention shewn to no one else. They afterwards received each a small ruby, a silk dress, and some lackered boxes. This being over, and a few titles bestowed and proclaimed throughout the hall, the King and Queen retired, the courtiers prostrating themselves as when they entered. Their Majesties had sat in all about three quarters of an hour. The Burman Court, upon the present occasion, appeared in all the pomp and splendour of which it is capable, and the spectacle was certainly not a little imposing. The Princes and Nobility were in their court dresses, of purple velvet, with a profusion of lace and gold. The Hall of Audience is a gorgeous and elegant apartment supported by 96 pillars, and the whole is one blaze of rich gilding.

In going through the court yard

the white Elephants, and some other royal curiosities were shown to us, and we stopped for a moment to see an exhibition of tumblers, buffoons, and dancing girls.

After the audience, the Gentlemen of the Mission were occupied for several successive days in paying visits to the heir apparent, the Prince of Sarrawadi, the Dowager Queen, and the Queen's Brother. By all these personages they were received with marked politeness and attention. The ladies presented themselves on these occasions as well as the men. There was no reserve in respect to the fair sex.

The negotiation was then renewed, and on the 23d of November, besides settling some points respecting frontier, a short Treaty of Commerce of four articles was concluded.

The Mission continued at the Burman Capital in all about two months and a half, and quitted it on the 12th of December, after being honoured with two audiences of His Majesty : the one on occasion of catching a wild elephant, and the other on that of weaning a young one—favourite diversions of the King. On the occasions in question, His Majesty threw off all reserve, and conversed freely and familiarly with our countrymen. On the day of departure, presents were sent for the Governor General, and each of the English gentlemen received a title of nobility.

In the department of curiosities, may be mentioned the existence at Ava, of a man covered from head to foot with hair, whose history is not less remarkable than that of the celebrated porcupine man, who excited so much curiosity in England, and other parts of Europe, near a century ago. The hair on the face of this singular being, the ears included, is shaggy, and about eight inches long. On the breast and should-

ers it is from four to five. It is singular that the teeth of this individual are defective in number; the molares, or grinders, being entirely wanting. This person is a native of the Shan country, or Lao, and from the banks of the upper portion of the Saluen or Martaban river: he was presented to the King of Ava, as a curiosity, by the Prince of that country. At Ava he married a pretty Burmese woman, by whom he has two daughters. The eldest resembles her mother, the youngest is covered with hair, like her father, only that it is white or fair, whereas his is now brown or black, having, however, been fair when a child, like that of the infant. With the exceptions mentioned, both the father and his child are perfectly well formed, and, indeed, for the Burman race, rather handsome. The whole family were sent by the King to the residence of the Mission, where drawings and descriptions of them were taken. Albinos occur, now and then, among the Burmese, as among other races of men. We saw two examples. One of these, a young man of twenty, was born of Burmese parents. They were ashamed of him, and, considering him little better than a European, they made him over to the Portuguese Clergyman. The Reverend Father in due course, made him a Christian.

With respect to the literature and language of the Burmas, the Mission was placed, in many respects, under very favourable auspices. One of the members of it, Dr. Judson, had acquired a knowledge of both far exceeding what any other European had ever done before him. Vocabularies have been collected of some of the numerous dialects spoken within the Burman dominions, and which in all, are not fewer than eighteen in number. Of the books which have been brought from Ava by

the Mission, may be mentioned a collection sent by the King to the Governor General: among other works which this collection contains, is a Pali Dictionary and Grammar, with Burman translations, and some Histories of Guatama, or Budd'ha, highly esteemed by the Burmans.

Burman history, such as it is, has been investigated with some success, and chronological tables of its principal events, true or alleged, been procured. These tables go as far back as 543 B. C. The first monarchs are said to have come from India, that is, from Magadha, or Bahar, and to have fixed the seat of their government at Prome, where it continued for 336 years. Traces of the walls of the ancient capital are still to be seen a few miles distant from the modern town. The seat of government was afterwards transferred to Pagan, in the year of Christ 107, where it continued for more than twelve centuries. Hence the wonderful extent of the ruins of that capital. In 1322, the seat of government was transferred to Sakaing, and in 1364 to Ava, when it continued for 369 years, or until the capture of the place by the Talains. Alompra, or Alaong-Bura, one that expects to be a Budd'ha, made his native town, Momzaba (Motsobo,) the capital of the empire in 1752. His descendants, by a silly and superstitious caprice, have been shifting the capital ever since. One of his sons removed it to Sakaing—another to Ava—another to Amarapura; and his present Majesty to Ava again, in 1822. Each of these barbarous changes was nearly equivalent to the destruction of a whole city. From the foundation of the monarchy to the present time, there have reigned 128 Kings, which gives an average of something more than seventeen years to a reign.

Of relics of antiquity, far more

have been discovered than might have been expected to exist from previous accounts. The most remarkable are to be seen at Pagan, Sakaing, Sanku and Ang-le-ywa. The Mission had an opportunity of examining those of the two first, which consist of temples and inscriptions. The most remarkable by far are the ruins of Pagan, which extend for twelve miles along the eastern bank of the Irrawadi, and to a depth of five or six. Many of the temples are still entire, and exhibit a style of architecture and superiority, both in building and materials, which far excel the present efforts of the Burmans. In one of the old temples at this place, we found, to our surprise, images in stone, of Braminical origin. These were figures of Vishnu, Siva, and Hanuman. Near another temple was discovered a small but neat and perfect inscription in the Deva Nagari. At Pagan, we discovered not less than sixty inscriptions on sand-stone, and including Sakaing and other places, we found in all, not less than three hundred and thirty. In one place alone, the great temple of the Aracan image, near Amrapura, the late King had collected from various parts of the country, no less than two hundred and sixty such monuments. A few of these are on fine white marble, but the greater number upon sand-stone. In form, the stones resemble the tomb-stones, placed at the head of graves in an English church yard. Some are in the round Pali character, and others in the Burman, but the greater number in the former. They all contain dates, and generally the name of the reigning King, with references to some historical event, but the chief object is to commemorate the founding of some temple or monastery. Translations of several of these inscriptions have been effected, and good drawings made

of some of the most striking of the ancient temples. Information, in considerable detail, has been obtained respecting the condition of manufacturing and agricultural industry amongst the Burmans—the state of landed tenures—the wages of labour—the price of food, and the rate of population. Barbarous as the Burmans must be admitted to be, in comparison with the Hindus—the Chinese—the Persians, and the Arabs, they have still some advantages over these nations, the natural result of the frame of society among them. The population is thinly scattered over an immense tract of fruitful country—the most fertile lands are so abundant that every man may have as much to cultivate as he chooses to occupy—food is low priced—labour highly rewarded. The people are easy in their circumstances, as far as mere food, clothing and dwelling are concerned, and there is much equality amongst them, for if there be some rich, there are none very poor, and there is scarcely any beggary. These natural advantages are far more than counterbalanced by the possession of a government lawless and despotic, and from the oppression of which, the poverty of its subjects is their best protection. No man must here presume to be rich. If he acquire wealth, it is at the peril of becoming a prey to the harpies of government. Sooner or later he will get into trouble, and his property must be ultimately swallowed up in those sweeping confiscations, which extinguish every germ of prosperity in the country. The population and resources of the Burman empire, seem to have been greatly exaggerated. The inhabitants have been reckoned at seventeen millions—at nineteen millions, and even at thirty-three millions. Let any one accustomed to consider such matters, look at the country along the

banks of the Irawadi, from the sea to Ava, a course of five hundred miles, the best part of the kingdom; he will then see that the greater portion of it is covered with primeval forest, without vestige of present or former culture, and he will be convinced of the utter improbability of such exorbitant estimates.

The following fact will convey a better notion of the true state of population and improvement, than any yet before the publick. The three towns of Ava, Amarapura, and Sakaing, with the districts annexed to them, contain an area of two hundred eighty-eight square miles, and constitute by far the best cultivated and most populous portion of the empire. It is nearly exempt from taxation, being favoured, through ancient and established usage, at the expense of the rest of the country. It contains, according to the public registers, 50,600 houses, and each house is estimated to have seven inhabitants, which makes their total population only 354,200. Ava itself, certainly does not contain 30,000 inhabitants; and in population, wealth, industry, and trade, is greatly below the capital of Siam. The other large towns of the Burman empire, such as Rangoon, Prome, Monchaabu, Monay, &c. which are not above a dozen in number, do not any of them contain above 10,000 inhabitants. The population of Rangoon was ascertained by an actual census in our own time, and found to amount only to between 8 and 9000. It used formerly to be estimated as high as 30,000."

#### MISSIONARY PROSPECTS.

The particulars contained in the following extract of a letter from a missionary in India, published in the Calcutta Herald, will doubtless afford much en-

couragement to those who are anxiously praying and watching for the coming of the Redeemer's kingdom, among the natives of India.

October 10, 1826.

The last three days have been the most interesting I have passed in India. On Saturday, brother L. sent for me to come and visit some people, respecting whom we have for the last eight or nine months been somewhat interested. It appears, that about this time since they met with a tract containing the Ten Commandments, which arrested their attention, and especially the attention of an old man, who, like many others in India, is a Gooroo or spiritual guide to a number of people, who call him their Dhurma Pita, or religious father, and themselves his Dhurma Pootramana, or religious sons. They came to our station, at least some of them; made some interesting inquiries, and obtained other tracts, and in some of their visits a Gospel and Testament. During brother L.'s visit to Pooree for three months, they made one or two calls, and, soon after his return, another, which excited more interest in them than had been before felt, and brother L. and myself determined on paying them a visit, to see and converse with the old man their gooroo. We had determined on visiting them on Monday the 9th instant; but on Saturday they came, and brother L. having sent for me, as mentioned above, we talked to them, nine in number, for about three hours. It appears that they have read the books with very great attention, and understand, to a surprising degree, their meaning. A Bramin in particular is extraordinarily acquainted with them, and quoted, in the course of our conversation, many very striking and appropriate passages, such as, "Not every one that saith unto me, Lord, Lord," &c. and the dif-

ferent characters that should enter heaven, the necessity of a new heart, and others too numerous to write in detail; but the Ten Commandments, to which they are wonderfully attached, and which they make the standard of their moral conduct, and refer to incessantly, they all seem to have at their tongue's end. One principal object of their present visit was to ask our advice in a pleasing and surprising affair. It appears, that in addition to their keeping the Sabbath, and assembling on that day to read the Dhurma Shastras (which they learnt from their favourite Dos Agya, or Ten Commandments,) their Dhurma Pita thought it their duty to spread the knowledge they had obtained through other villages, and accordingly sent some of his disciples for that purpose; but the Bramins, in perfect consistency with what the friends of religion have always experienced, were filled with enmity, and assembling and incensing the villagers, loaded the disciples with abuse, and beat two of them unmercifully, and they wanted our advice what course to pursue. We pointed out to them, that such treatment they must certainly expect, if they loved the Saviour, and chose the way of life; and that it was what the friends of Jesus had ever met with. We read to them the 10th and 11th verses of the 5th of Matthew, and other similar passages, and recommended patient suffering under their persecutions. In that they seemed to have anticipated our advice, and were willing to abide by it; but as we had determined on visiting them and their Dhurma Pita on Monday, we proposed a further consideration of the subject, at that time. On the next day, Lord's day, eleven of their number came down to my house during our English service; and after that was over, we had a-

nother long and interesting conversation of several hours, when it was agreed that most of them should return, and one remain and accompany us in the morning. I accordingly went to brother L.'s to sleep, to be ready to start early in the morning; and just as we were going to have worship, three of them came in and joined us, one a messenger from the old man. It was exceedingly interesting to see them bow their faces to the ground, and in that position remain and join with us in the worship of the blessed and glorious God, to whom all flesh shall assuredly come. We seemed transported back to the times of Abraham, and Isaac, and Jacob.

After worship two departed, and our messenger alone remained to be our guide in the morning.

We were up about four, and between five and six, after a short prayer for our heavenly Father's blessing and presence, we set off. The place appeared to be about six or seven miles off in a very retired situation, which we reached about 9 o'clock. On our arrival, we found some coarse cloths spread on the ground beneath a large tree, which was the place prepared for our conference. Several of the disciples and villagers were assembled; the old man soon made his appearance, and a striking one it was. He appeared to be about 50 years of age, rather below the middle stature, inclining to corpulency. Round his waist he wore an iron chain, to which was attached a small piece of cloth, which, passing through the legs, was fastened behind, being barely sufficient for the purposes of decency, even according to a Voishnubu's ideas of that principle. Over his shoulder was thrown his mantle. His head was quite bald. On his approaching us, he saluted us by prostrating himself on the ground, and knocking the earth with his forehead. We of course

did not let him remain long in that position, but raising him up, saluted him in return in our European style, by a shake of the hand. He expressed himself much pleased at our visiting him; and after some preliminaries, we seated ourselves tailor-fashion on the cloth. Our conversation, of course, soon turned upon religion. Although it appeared that the old man could not read, yet we were frequently surprised at the correct scriptural knowledge he possessed on many subjects. The Bramin to whom I formerly alluded, it seems, has read over attentively to him the books we had given to them; and by the help of a strong mind and retentive memory, the old gentleman had acquired much information. Although we found that he still was in error on several important points of doctrine, yet the correctness of his ideas on others, and his peculiar method of conveying them, often drew forth tears, and smiles, and wonder, and gratitude. We spent the day with him, with the exception of about an hour, when he went to eat, and brother L. and myself partook of a meal of rice and milk. We spent the remainder of the time in talking to the people, who it seemed would not leave us for a moment. When the old gentleman returned, and we again seated ourselves on the cloth, and the disciples around us, the old man's instructions, and generally his replies, were delivered in the form of parables or fables, which were generally very striking. He often referred to the *Dos Agya*, viz. Ten Commandments, which were his standard. In referring to the death of Christ, he illustrated it by supposing the case of a criminal, condemned to die, for whom another offers himself as a substitute. In speaking of the folly of the distinctions of caste, he pointed first to some cloths of a bearer in one

dry, in another place to cloths of another caste, and lastly to some maitre's cloths, the lowest caste, and said they would be defiled if they touched one another; but pointing to the sun, said that it dried them all. His observations were generally introduced by *Hear, hear, hear children, attend.* Not thinking of returning that night, we did not bid the old gentleman farewell when we parted; but afterwards, thinking it better to go home and come again another day, we followed him to his little hut, where we found the old man at prayer. We waited till he had finished, and then took our opportunity of looking into his house, but could see nothing in the shape of an idol. We then parted with mutual good wishes; and after some trouble in breaking away from the people, reached home in safety, and found all well. God be praised.

We have seen some of the disciples several times since, and have tried to give them more correct notions respecting the individuality of the soul, an idea which seems almost, if not entirely unknown in Hindooism. I was much surprised and delighted one evening, on going to a spot where we are in the habit of preaching, to find it occupied by brother L. and the Bramin, and that the latter was talking to a great crowd of people. He spoke with great fluency and affection, and the auditors listened with astonishment. In the course of the little time I was with him, he read and illustrated the Ten Commandments, recommended the death of Christ, and boldly maintained the doctrine of the individuality of the human soul. Their error on this subject is a wonderful obstacle to our intercourse with them, and a fruitful source of pride to the Bramins, who represent themselves as the special recipients of the divine essence. May the Lord be with



him and us, and make us the means of spreading his soul-saving truth through benighted Orissa. We have since paid the old gentleman another visit; but it was rather an unfavourable time, as most of his disciples were absent, some of them at a distance about the fore-mentioned affair. On the whole we were rather better pleased with the old gentleman this time than we were before. He wishes us to build a little bungalow in the village, and go and live there occasionally: this will at least engage our consideration.

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NATIVE FEMALE SCHOOLS IN CAL-  
CUTTA.

On Jan. 16, 1827, a public examination of the Northern Division of Native Female Schools, supported by the BENGAL CHRISTIAN SCHOOL SOCIETY, was held at the residence of Mr. W. H. PEARCE, Mirzapore, when the following attainments of the children were elicited.

**THE 5TH OR LOWEST CLASS:—**Read Picture Alphabet, with the compound consonants and vowels, and spelt to the 9th page of Pearson's Spelling Book.

**THE 4TH CLASS:—**Read Mother and Daughter, and repeated the first part of it, and could spell any word in Pearson's Spelling Book.

**THE 3d CLASS:—**Read Good Child and the attached lesson, Memoir of Krishno Prusad, Mother and Daughter, and repeated it; could spell any word in Pearson's Spelling Book, and eight pages, with the meanings, in Jetter's Spelling Book.

**THE 2d CLASS:—**Read Miracles and Parables of our Lord, with Commentary, with the lesson in Jetter's Spelling Book; and also spelt to the 14th page of it, and gave the definition attached. They also repeated Pearson's Catechism.

**THE 1st CLASS:—**Read the Gospel of Luke, Henry and his Bearer, Natural History of the Lion, &c. Were so far acquainted with Geography as to answer various questions, and to point out most places on the map of the world. Spelt in Jetter's Spelling Book, as far as the 22d page, and gave the definition attached; and repeated Pearson's Catechism.

In performing their several parts, the children acquitted themselves in a manner that excited the surprise and satisfaction of all who assembled to witness the gratifying scene, among whom were a considerable number of natives, than whom none seemed to take a greater share of interest, as the little scholars one after another developed their stores of knowledge. In the breast of every wellwisher to the cause of Female Education in this country, the scene was indeed well calculated to produce the strongest emotions of pleasure and encouragement, and we may add too, regret—regret that minds evidently so capable of intellectual and moral improvement should have been so long and culpably neglected. Such neglect, however, we trust will no longer stain the character of those who know the value of intellectual improvement, and have it in their power to impart it to the rising population; which if we do not, the result of this and similar examination shows, that the guilt will lie at our own door. Once perhaps we might have pleaded the impossibility of overcoming the obstacles that were in the way of native female education with some degree of plausibility; but it cannot now be done, since it is evident, that with comparative ease, native female children can be collected in a school-room—can be induced to learn whatever is taught them—and, notwithstanding all their attachment to idolatry, are willing to read any Chris-

tian book put into their hands, and even to commit to memory whole Catechisms of the Christian religion, the repetition of which did not distress or displease a large company of natives, who listened to the children while reciting them. These certainly are facts, that ought to stimulate the friends of this Society to persevering exertion, and strongly recommend the cause of Female Education to the patronage and support of the publick at large.

[*Calcutta Miss. Herald.*]

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EXTRACTS FROM THE REPORT OF  
THE LONDON SOCIETY ON BE-  
HALF OF THE JEWS.

The Society, we are gratified to state, appears to be well supported, its receipts for the past year being upwards of £13,000, which certainly indicates that much of that feeling of despondency which has so generally prevailed with regard to the conversion of this people is giving away; and this, together with the success which has attended the Society's efforts, affords additional symptoms that the time is not far distant, when there will be but one fold and one Shepherd. "Behold the fig-tree and all the trees. When they now shoot forth ye see and know of your own selves that summer is nigh at hand; so likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." We make the following extracts from the Report.

*Domestic Operations.*

It is with great satisfaction that your Committee are enabled to repeat their conviction, that the interest felt by British Christians in the spiritual welfare of the Jewish nation is progressively in-

creasing. This fact has been confirmed by the united testimony of those clergymen who have during the past year kindly visited the various auxiliaries as advocates of the cause. They have generally found a more numerous attendance at the meetings, and have perceived a growing attention to the subject amongst many who had hitherto been insensible to its importance. Three new auxiliaries have been formed during the past year, one in the city of Bath, another at Huddersfield, and the third at Birmingham; while in several other new places collections have been made by pious individuals, and a foundation has been thus laid for more extended exertions in future.

In the three last Reports, your Committee have expressed their conviction, not only that a diminished hostility has been evinced by the Jews of England towards the labours of the Society, but that a measure of attention towards Christianity itself has been awakened amongst them. This conviction has certainly been strengthened and confirmed by the events of the last year.

The disposition on the part of some of their rabbies to discuss the points at issue, in the pages of the Jewish Expositor, still continues to be manifested; and there is reason to hope that that publication is read by many amongst them, who have thus had, perhaps for the first time, both sides of the question presented to their consideration. The continued attendance of some Jews and Jewesses at the monthly Typical Lectures, preached by your Chaplain on the first Sunday evening of the month, at the Episcopal Jews' Chapel, has encouraged him to open a second Lecture, addressed to the Jews on the first Wednesday evening of each month, in which he has been promised the assistance of some of the most able and zealous

advocates of the cause of Israel. The Rev. Charles Simeon, the Rev. Wm. Marsh, and the Rev. John Sargent, have already assisted in this work; and on each occasion several Jewish hearers have been present, to listen to their forcible arguments and affectionate appeals. May the God of Israel vouchsafe his blessing on this undertaking, and guide the wandering feet of many of his ancient people to a sanctuary, erected for the promotion of their spiritual and everlasting welfare!

Your Committee can state further, that a degree of attention to the subject of Christianity has also been awakened amongst the Jews of some of the largest commercial towns at a distance from the metropolis, which may be traced, under the divine blessing, to the Auxiliary Societies established in those places.

At the meeting of the Liverpool Society, held in August last, a considerable number of Jews were present, and about fifty attended a sermon afterwards addressed to them from the pulpit; and on the following day a conversation was held with several of them, who, if they did not profess themselves convinced of the truth of what they had heard, evinced during the discussion a truly candid and amicable spirit. When it is considered, that on the first establishment of a Society at Liverpool, much bitter hostility was displayed by the Jews, the pleasing change which has recently appeared may well operate as a stimulus to the friends of the cause to renewed perseverance in the work of faith in which they are engaged.

In the Report of last year, your Committee alluded to information which they had received, but which they were not then at liberty fully to publish, of the awakening of a spirit of inquiry in another considerable town, where an active

Auxiliary Society has been for some time established, and of the expected baptism of the officiating reader of the synagogue there, at the expense of all his temporal emoluments. What has since taken place at Plymouth has amply confirmed the truth of this information.

Soon after the last Anniversary meeting, at which it was announced, Mr. Alexander, the officiating reader of the Jewish synagogue at Plymouth, made a public profession of his faith in the Saviour, before a large congregation in the parish church of St. Andrew. In becoming a christian, he has forfeited a situation which yielded him a comfortable support, and by sacrificing his little all for Christ's sake, has afforded a satisfactory proof to the most incredulous of the sincerity of his convictions. It has since pleased God to enlighten the mind, and convert the heart of his wife, a very respectable daughter of Israel, who has subsequently received the ordinance of baptism at Exeter. The clerical friends of the Society, who visited the western auxiliaries in the autumn of the last year, were much gratified with what they saw and heard of this interesting couple, and perceiving their humility and readiness to suffer for Christ's sake, could not but "glorify God in them." Mr. Alexander has since removed to Dublin, where he is endeavouring for the present to obtain a maintenance by giving instruction in the Hebrew language.

The number of publications issued by your committee has not been so large as in some former years, for the same reason as that which was stated in their last Report.

Of the Holy Scriptures entire, a little more than two thousand copies have been sent out; and of tracts containing distinct books

of the Bible, either together or separate, about four thousand. Of English tracts, about 131,000 have been circulated; and of Hebrew and German Hebrew, about 19,000. In addition to these, about 15,000 have been printed in Holland and Germany at the expense of the Society, and circulated there.

The new edition of the whole Scriptures of the Old and New Testament in Hebrew, mentioned in the last Report as undertaken by the Committee, is in progress, and no pains will be spared to render it complete. Some parts of it will be published early in the ensuing summer. Your Committee have also to report, that in consequence of the pressing necessity which exists for a translation of the Old Testament Scriptures into the Judeo-Polish language, they have consented to the proposals of the Rev. A. M'Caul to employ himself in effecting that work, and have undertaken to print it when finished; and they feel assured, that the circulation of the whole Scriptures amongst at least 500,000 Jews and Jewesses in Poland, who cannot understand the Biblical Hebrew, will be a sufficient guarantee for the support of the friends of Israel to enable them to fulfil their engagement. The five books of Moses are daily expected to arrive, when they will be immediately put to press.

Your Committee will now direct your attention to their

#### FOREIGN OPERATIONS.

In commencing with

##### *The Netherlands,*

They have to report, that your missionary, the Rev. A. S. Thelwall, has continued, as far as his health would permit, to labour at Amsterdam, assisted by Mr. Stockfeld and Mr. Chevalier. From Mr. Thelwall, who is at

present in England, your Committee have received a faithful account of the present state of the Jews in Holland, in which, while there is much that is dark and discouraging, there are not wanting some features of a brighter and more favourable aspect.

The most encouraging circumstance, according to Mr. Thelwall's statement, is, that though the instances of conversion are few, they are very decided and substantial. He speaks with the greatest delight of the Christian intercourse which he is able to maintain with six individuals in one family, whose walk and conversation are exemplary. Of these, he further states, Mr. Da Costa and Dr. Cappadoce are not only adorning the gospel themselves, but are earnestly contending for the faith once delivered to the saints, in opposition to an ungodly world. Mr. Da Costa has for some time been delivering to some of his friends, a course of lectures on the Acts of the Apostles, considered with a special reference to the work and influences of the Holy Spirit. About sixteen or eighteen, mostly young men, are gathered round him, and compose his class; and amongst these are some of the best families in Holland, and some who are students for the ministry. Besides this interesting family, Mr. Thelwall mentions, that he has become acquainted with four or five Jewish individuals in humbler situations, who give evidence, as far as men can judge, of a real conversion to Christianity.

##### *Switzerland.*

It was noticed in the Report, that Mr. J. J. Banga, a native of Switzerland, had proceeded to Basle as a missionary from your Society.

On his way Mr. Banga stopped in Zurich, although no Jews were

to be found there, for the purpose of visiting that venerable servant of God, Antistes Hess; and his account of his interview with him is too pleasing to be omitted.

“I called first upon the Rev. Mr. Gessner, son-in-law of the great Lavater, and asked his advice, when, and how I could succeed to see the aged Antistes. At his suggestion I called on Antistes Hess, and had the pleasure to see this aged and faithful servant. He is worn out by age, but though his outward man is approaching to its end, yet the heavenly glory of the inward man beams forth through the decaying earthly vessel. The venerable patriarch received me, at my first entering the room, before he knew who I was, with expressions of affectionate love. When I told him my name, he immediately recollected that I had sent him, two years ago, my publication ‘On the Restoration of the Kingdom of Israel.’ When I informed him that I was in your Society’s service, he said, ‘Very well, very well. If I had been permitted to lay down the important charge in which I am engaged, I should have devoted myself to the people of Israel in preference to any other employment. I still take a very particular delight in hearing of missionary labours among the Jews. I have also the Hebrew New Testament published by the London Society, always on my table.’ I asked what he thought of the merits of this translation? He answered, ‘It is very well done indeed.’ The Antistes highly approves of the proceedings of your Society, as far as he knows them from the Reports which have reached him. I could not refrain from tears when the venerable old man embraced me, and said, ‘I am glad that I was spared to see you; I am always so happy to see one of those young men who are the hope of the kingdom of God,

for the future. I myself am continually reminded by my eighty-sixth year, that I must soon be called away.’ There was a holy peace about this excellent man, which filled my heart with sublime and heavenly feelings. For has seventy years the word of God been the daily object of his unremitting researches, and he assures me, that still he daily discovers in it new traces of the mysterious love and wisdom of God. For more than half a century he has been a faithful pastor of pastors, and of sheep intrusted to his care, and one of the ablest defenders of divine truth against the apostates of the last and present generation. His voluminous works are highly valuable; and he is still occupied with literary compositions, which breathe more of the heavenly spirit, the nearer he approaches to his end.”

*Frankfort.*

The engagement on the part of your Committee, mentioned in the last Report, to provide a salary (in part) for the spiritual instructor of the Jewish proselytes at Dusselthal, has been fulfilled, and the Rev. Mr. Schmidt has been appointed to that situation.

For a full account of the present state of the Dusselthal Asylum, your Committee must refer you to the Jewish expositor of January last; but they cannot refrain from presenting you with the pleasing, and they doubt not, just portrait, drawn by Mr. Trenchow of the character of this noble founder of the institution:—

“Count Von der Recke is thirty-seven years of age, unmarried, and his parents are still living at Overdyk, their family estate. His appearance is very prepossessing, and marks the Christian and the gentleman. I have met with few whom, at first, have excited in me so strong a feeling of love and

confidence. He was educated as a scholar, and he served afterwards in the Prussian army, but his health obliged him to quit the service. From his earliest youth he has had a predilection for mechanics and agriculture, in both of which pursuits he has attained a great proficiency. From the same early period he dates also his sympathies for those who are suffering, and his wishes to do something for their relief. And as he had the advantage of a religious education, those feelings have been sanctified, and called into exercise through a living faith in Him, who, to save sinners, humbled himself, and left the glory of heaven to become a servant upon earth. This is the main spring of his philanthropy. There is nothing fanatical in his manners or in his conversation. He entertains no peculiar opinions on any religious point. The great truth of the love of God in Christ Jesus to lost sinners, of the

love of Christ, which moved him to die for them upon the cross, has so powerfully affected the heart of the Count, that no act of self-denial seems to him too hard. His dress, his table, his furniture, all that surrounds him, reminds one of the sacrifice he has made, and is continually making. But he speaks of these things as nothing. I asked him, as we rode in his carriage, whether he kept saddle horses? 'I used to keep them,' was his answer; 'but I found that I could not keep a horse for less than seventy Prussian crowns a year, and I can maintain an orphan child for fifty.' The world sneers at his piety, but I have heard even worldly men speak with admiration of his philanthropy. The king himself, and several members of the royal family, have given him most unequivocal proofs of the esteem in which they hold both his Institution and himself." [Ib.]

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## RELIGIOUS COMMUNICATION.

### STATE CONVENTIONS.

Every combination of counsel and effort to promote the general interests of the Redeemer's extending kingdom should be hailed, by the pious and intelligent, with gratitude and joy. The christian world are beginning to learn that "union is strength"—and within the last few years, there has certainly been seen, among all denominations of christians, more of that mutual co-operation and systematic arrangement which are calculated with the divine blessing to insure success, than in any former period since the days of the Apostles. We are aware that some of the more cautious have feared lest such unions and such combinations

as have been formed, and which seem rapidly combining all hearts and hands in their favour, should in the end prove injurious to the cause which they professedly design to promote; or at least would put in jeopardy the liberty and independence of our Churches. And it surely is not strange that Baptists, who have ever stood in the front rank as defenders of religious liberty and the uncontrolled freedom of the churches, should have been the first to entertain these fears in regard to measures which, in their view, carried too much the appearance of experiment. Now we can enter into the feelings and even the fears of those who regarded with such natural jealousy, any attempt

which might possibly renew the dangers from which we are but just delivered. We are the children of those who suffered every indignity and oppression from the unholy union of Church and State, of ecclesiastical and civil polity; and we therefore know how to sympathize with the fears, groundless as they have proved, of those who could not at first regard the idea of State Conventions, but as another name for a high Court of Church judicature, which would by degrees wholly engross the power now safely vested in our churches, and leave them independent only in name.

But we cannot but believe that the experiment of the few years, since these Conventions have been organized, has done much to remove such fears, and to show to all, who love the prosperity and increase of our churches, that they have much to hope and nothing to fear from their influence.

They already exist in fact, or in form, in more than half the States in the Union, and in most of them, have been long enough in operation to evince their utility, and gain firm hold on the affections and confidence of the friends of the denomination. Their effect is seen in a better apportionment of our means to the several objects of desirable accomplishment, in opening new channels of enterprise and holy effort, and in giving us more accurate information of our numbers, strength, and resources. The last of these objects, though one of the least important, would of itself repay the little expense and trouble which the Annual Meeting of these Conventions would incur. The statistics of our denomination in this country have been less clearly ascertained and less extensively known, than our comparative numbers and standing require. Some praiseworthy attempts have been made by individuals to accomplish something

worthy of this object. But it is no easy matter for any one individual, without such concentration as is easily attained through the State Conventions, to obtain accurate knowledge of the number of churches, and their ability; the number of ministers, both pastors and evangelists, ordained and licensed, and the yearly increase or diminution of them. Such statements as these would, we doubt not, evince much of the goodness of God to us as a denomination, would show, in the conversion of some thousands annually to Jesus, and in the addition of scores and hundreds to the number of the faithful and self-denying heralds of the cross; how great are our obligations to the Head of the Church; and would thus excite the warmest gratitude, and the humble thanksgiving of multitudes, who are now, for want of such information, shut up within the limits of their narrow horizon, breathing nothing but sighs for the languor and degeneracy that surround them.

In order to make our State Conventions available in securing such statistical information, it would be necessary to modify somewhat the principle of organization in at least some of those already formed; and it is to be hoped, that reference to this desirable improvement, will secure in all those hereafter formed, the principle of representation from each regular *association* within its limits. It is believed that this may be so combined with the principle of representation according to the amount of contributions, as to secure the advantages of both systems, and ultimately bring all our Churches into harmonious and systematic union.

The annual report or minutes of the Conventions, should contain a table of Associations if not of Churches—exhibiting in one view both the numbers and increase.

We are perfectly aware that there are local and other circumstances of diversity in the present condition of these Conventions, which render their organization in the different States, in many things widely dissimilar. Nor is any thing suggested in the above remarks, intended to lessen that diversity when it shall, on mature reflection, appear necessary to the successful prosecution of the great objects of the Union. Our wisest and most influential men should freely communicate their sentiments, and the result of their observation on this subject; and the pages of our Magazine will be open to its discussion.

Before closing this article, we feel bound to call the attention of all concerned, to a resolution of the last General Convention, on the subject of State Conventions. [See page 18 of the proceedings.]

The Corresponding Secretary of the General Convention is there "instructed to commence a correspondence with the Secretaries of the different State Conventions in the United States, soliciting their co-operation," &c. Now it is entirely beyond the power of the Corresponding Secretary, to commence this correspondence with many of these State Conventions, because their names and residence of their officers is unknown to him. We would therefore suggest the propriety on their part, of forwarding, so soon as convenient, the Minutes of the last Convention, addressed to Rev. L. Bolles, Salem, Mass.

In the mean time, it affords us pleasure to notice the Minutes of those Conventions which have come to hand.

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THE CONVENTION OF BAPTIST  
CHURCHES IN CONNECTICUT

Held its Annual Meeting at Hartford, June 13th. Fifty-four Churches, and Missionary Associations are now connected with

this Convention, most of which were represented at its Annual Meeting. The Annual Report is calculated to encourage the the friends of Zion, and to stimulate to additional efforts in sustaining domestic missions. Two or three revivals are reported as the fruit of their missionary labours the past year. And one Church has been formed in Manchester and Vernon, to which "more than one hundred members were added by baptism."

Resolutions were passed, warmly commending to the favour of the Churches, the objects of the General Convention, and also the General Baptist Tract Society at Philadelphia. The Treasurer's Report shows the receipts of contributions and subscriptions, to the amount of nearly one thousand dollars, and nearly the like amount of appropriations according to the express desire of the several contributors.

The Officers for the current year, are

Rev. Asahel Morse, *Pres.*

J. R. Dodge, *Vice Pres.*

A. Day, *Sec'ry.*

Jos. B. Gilbert, *Treas.*

*Trustees.* George Mitchell, Esq. Rev. B. M. Hill, Rev. Oliver Wilson, Rev. Calvin Phileo, and Reuben Granger.

The next Annual Meeting of the Convention is to be held with the 1st Baptist Church in Middletown, on the 2d Wednesday in June, 1828. Rev. B. M. Hill, first preacher, and Rev. Calvin Phileo his substitute.

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*Extracts from the Proceedings of the Annual Meeting of the Richmond African Baptist Missionary Society, held at the First Baptist Meeting-house in that City, on Monday the 16th day of April, 1827.*

At 11 o'clock, A. M. the Rev. John Keer delivered the Introductory Sermon to a large and atten-



tive congregation, from the 3d verse of the 51st chapter of Isaiah. After which the Report of the Board of Managers was read.

The meeting then proceeded to the election of officers for the ensuing year, whereupon the following were chosen :

Rev. John Kerr. *Pres.*

“ James B. Taylor, *1st V. Pres.*

Mr. Wilson Morriss, *2d do.*

“ William Crane, *Cor. Sec.*

“ James C. Crane, *Rec. Sec.*

“ George Steel, *Treas.*

*Extracts from the Report of the Board of Managers.*

In a letter to the Corresponding Secretary, dated February 4th, 1827, Rev. Lott Carey, writes as follows : “ I only have time to hand you a few lines, to let you know that I am well. I cannot give you any particular information, but would say, that the schools go on as formerly. Mr. Ashmun will come on in the first vessel, which will render it impossible for me to come, as we both cannot well leave the colony at once ; our church has been in a cold state for some months past, and has had some trials too ; but, at present I think, we have some favourable appearances.” In a letter to a gentleman in this city of the same date, as the above, he says, “ our schools are in a much better state than when I wrote you last ; we have four every day-schools and three Sunday schools. The improvements within the last six months have been double, to what they have been in any six months previous to that time. Our agent Mr Ashmun, will come on in the first vessel ; if he should visit you please to receive him with respect,” &c.

From all accounts, we learn that the colony is in a prosperous condition ; they have lately acquired a large accession of terri-

tory and are making new settlements, and brother Carey states, that he would be willing to guarantee, that a vessel would be purchased immediately and paid for, to the amount of \$3000, in camwood, ivory, &c. Mr. Ashmun, in a letter dated December 5th, 1826, says, “ the rains, unusually protracted this season, are hardly yet at an end ; but the colonists were never more healthy at any season. The town of Caldwell (a new town a few miles from Monrovia) is in a prosperous state. The inhabitants are all farmers ; forty families have title deeds to their lands—we still enjoy a state of profound tranquillity as regards our relations with all the tribes of the country. The last season was more abundantly prolific in rice than usual, and never have our settlements been in so favourable a state to admit, and I may say to require, a very large addition of settlers as at the present moment. All this region of Africa opens its bosom for the reception of her returning children.”

During the past year, the American Colonization Society, in their laudable efforts to improve the condition and raise the character of our African brethren, both in this country and in Africa, have continued to go forward with vigour and success. They are opening and preparing the way for the champions of the cross to follow them and promulgate the everlasting gospel : to carry on the mighty work of evangelizing the benighted regions of Africa. May the Lord prosper their labours and crown them with success.

The brig *Dorriss* sailed from Norfolk a short time since, with 87 emigrants and supplies for the colony ; another vessel is about to sail from Norfolk, by the way of Savannah, in a day or two, with a number of recaptured Africans and a few colonists. Four per-

have left this city to go out in this vessel.\*

The age in which we live, is distinguished for benevolent exertion. The people of God are generally more actively engaged now, perhaps, than at any former period, in sending out the glad tidings of salvation through Christ crucified, to perishing millions—to all the inhabitants of our globe. In different sections of our favoured country, extensive revivals of religion have been for some time past and are now experienced. Our city too has been favoured with a joyful outpouring of the Holy Spirit for some months past. Many are present now, who have been lately redeemed from the influence and consequences of sin, and are filled with joy unspeakable and full of glory, in reflecting on the goodness of God to their own souls; and can you not feel for 90 millions of your own brethren in Africa, who are perishing for lack of the knowledge which you have acquired? Will you not this day give liberally to assist in sending to these 90 millions, these unspeakable blessings? and will you not pray fervently for the blessing of God on the labours of our brethren in Africa?

Bible, Missionary, Tract, Sunday School and other Associations

almost literally cover all those parts of the earth where the doctrines of the cross are properly known and felt. The object of all these is, to promote peace on earth, and to proclaim good will to men; to penetrate the darkest portions of our globe, which are full of the habitations of cruelty; where the prince of darkness reigns with uncontrolled sway; and scatter the light of life and the knowledge of God—they call on the Burman and on the Hindoo to forsake the Ganges and wash in the blood of Him “whose blood cleanseth from all sin;” on the Hottentot and Ethiopian in Africa; on the Indian in our western wilds; on the inhabitants of the islands of the sea; on all the sons and daughters of Adam, whatever their condition—wherever they are situated,—however defiled with sin and buried in idolatry, to forsake their idol gods and worship the living and true God; to come and partake of the bread and water of life, without money and without price. And while others are labouring, can we remain inactive? Let us toil, and strive, and pray that Ethiopia may soon stretch out her hands unto God.

By order and on behalf of the Board. J. C. CRANE, *Rec. Sec.*

## RELIGIOUS DEPARTMENT.

### BAPTIST EDUCATION SOCIETY OF THE STATE OF NEW-YORK.

We have received the Tenth Annual Report of this interesting Society, by whose exertions the Hamilton Literary and Theological Institution has been brought into existence. The pious and self-denying efforts of our New-York brethren have evidently been crowned with the divine blessing; and the Socie-

ty on their late Anniversary had the satisfaction of meeting in the Chapel of their new and spacious edifice just then completed. It was opened on Tuesday preceding the Annual Meeting, by an appropriate discourse from Rev. Stephen Gano of Providence, Rhode Island, from Isaiah xxix 11, 12.

The assembly was large, and appeared deeply interested by the discourse and by an address from Prof Hascall, embrac-

\* This vessel has since sailed to Africa, with 150 recaptured Africans and 10 emigrants. One hhd. tobacco, some flour, &c. have been sent to brother Carey, amounting to over one hundred dollars.

ing a view of the providence of God, which had conducted the Institution to its present elevation; a collection was taken at the close of the services amounting to \$111.

The day was closed by an exhibition of the Middle Class. Wednesday was set apart to the publick performances of the Senior Class, who had completed their studies, and were now about entering on the work of the ministry. At the meeting of the Society on Thursday the Annual Sermon was delivered by Rev. Alfred Bennett of Homer, from the appropriate words of Psalm lxxi. 16. *I will go in the strength of the Lord God, &c.*

From the Report of the Board and its executive committee we learn that the new building was to be completed by the first of June, and sufficiently large to accommodate the school for the present, and most probably for a term of years; they authorized the sale of the old building with about one and a half acres of land, for the sum of \$2100. The sale has been effected, and the payments secured by a mortgage on the property.

They also received communications from the respective agents who had visited the Education Societies in the city of New-York, and state of Connecticut, together with the western section of Massachusetts, and state of Vermont. Those societies and sections of country are taking an increasing interest in this Institution, and are applying their means for its support.

The Board have the pleasure of acknowledging the good hand of God upon the efforts of your building agent, who has erected a large convenient boarding house, and a building for the school, 100 feet long and 60 wide, four stories high; having completed the whole in about one year, besides raising a great part of the funds for defraying the expenses.

The benevolent friends of the Kingdom, are requested to remember this infant institution, already sustaining upwards of sixty students, and dismissing for the harvest from ten to fifteen annually.

The most effectual method, is the endowment of scholarships made available without delay, to the extent of the number of indigent scholars approved and placed at this institution.

Much caution on the part of the churches is needful, that they approbate no young man, without satisfactory evidence, that the Lord has called him to the work of the ministry.

God is reminding his children that their labours are of short continuance, and that the means they are using for the spread of the gospel will soon go into other hands. In his mysterious but wise providence, God has made another breach upon this Board, by taking to

himself, since our last anniversary, our beloved brother Haynes. This stroke is severely felt, and is a subject of lamentation but not of complaint; God is able to give his mantle to another, and heal the breach he has made in this body.

By the returns of our agents, increasing encouragements are given from the several sections of country they visited, that publick patronage will be continued, as the exigencies of the institution may require, together with assurances from individuals of three or four additional permanent scholarships, of which it is expected legal conveyances will be made in a short time.

The Education Societies in the city of New-York and state of Connecticut, maintain their respective organizations, while they regard this school as a common interest, and apply their resources to sustain it.

An increasing patronage has been received from Vermont the past year, together with an additional number of students.

Twenty-five scholars have been received during the year; several have left on account of ill health and other providential occurrences; one has been taken away by death, and nine have just finished their course of studies, and have important fields for labour, apparently ripe for the harvest, presented before them, into which they are about to enter.

The books received from the Education Society in the city of New-York, together with about 20 volumes from Mr. John C Johnson, compose the principal additions which have been made to the library the year past.

The subscription for a Philosophical Apparatus is not yet filled up, but will, it is expected, receive attention the ensuing year; and as soon as a thousand dollars are obtained, the purchase will be made. A convenient room for the purpose is already provided.

The addition of a farm to the boarding establishment, affords important advantages, as well as the most salutary exercises for the health of the students.

To cancel former claims against the society and defray the expenses of the school the past year, appropriations have been made, by orders drawn on the Treasurer to the amount of \$4450.54.

Receipts during the same time, for the general purposes of the Institution amount to \$4164.98.

The Rev. Spencer H. Cone of New-York, is appointed to preach the next Anniversary Sermon. The Rev. Joseph W. Sawyer of Brandon, Vermont, his substitute.

The next Annual Meeting will be held at Hamilton, the 1st Thursday in June next, at 10 o'clock in the morning.

EXTRACTS FROM THE QUARTERLY REPORT  
OF THE TRUSTEES OF THE CHOCTAW  
ACADEMY, SCOTT COUNTY, KENTUCKY.

*Choctaw Academy, Aug. 1, 1827.*

The undersigned Trustees of said Institution, attended the examination of the students, on the 17th ult and were highly gratified at the rapid progress that is making in improvement and civilization, by the children of the forest. The ill health of the Professor, the Rev. Thomas Henderson, prevented a full examination upon all the branches of learning in which they are engaged; but they afforded entire satisfaction in performing with great facility in spelling, reading, writing, arithmetic, and grammar. On the following day, the students exhibited on the stage, to a highly respectable and crowded audience. Great emulation was displayed by the speakers, and they acquitted themselves with credit. Indeed we might say that the most sanguine anticipations of the audience and the best friends of the Institution, were more than realized. There was a spirit and ambition manifested that would have done honor to the best regulated Academy in these States.

The buddings of genius and of intellect broke through the cloud in native eloquence, and in a manner that reminded one of the ancient days of Greece and Rome. We are persuaded that orators will go forth from this Institution, who will at no distant day be an ornament to this Republic. The public feel great interest in the welfare of this unfortunate race of people, and feel disposed to afford them all the aid necessary to their advancement. The health and appearance of the students was unexceptionable. The accommodations are ample and comfortable. The number of Choctaws 64; Creeks 25; and 11 Pottawattamies. In all 100. The students were treated by the whites with a deportment and kindness becoming citizens of a free government.

J. T. JOHNSON,

WM. SUGETT,

BENJ. S. CHAMBERS.

} Trustees.

#### THE AMERICAN BIBLE SOCIETY

Report that the receipts of the Society during the year ending the 1st of May, 1827, amounted to \$54,764 18— which is \$11,774 19 more than those of the preceding year. Of the whole amount, \$35,366 29 were received in payment for Bibles and Testaments, \$19,282 82 as free donations, \$4,225 as

subscription to pay the debt on the Society's House, and \$2,970 as permanent loans.

Within the past year there have been printed at the Society's establishment, or are now in press, 45,500 Bibles and 35,700 Testaments. There have been purchased 171 German and Dutch Bibles, and 313 German Testaments. Total 75,734; which, added to 532, 90 before reported, make a grand total of SIX HUNDRED AND NINE THOUSAND, SIX HUNDRED AND THIRTY SIX printed or purchased by the Society since its foundation in 1818.

During the year, there have been issued from the Depository 35,876 Bibles and 35,745 Testaments. Total 71,621; which, added to 440,047 issued in the ten preceding years, make a grand total of 511,668. Of the issues the past year, 53,337 have in various ways been disposed of to auxiliary and other Societies and individuals. A still greater number might have been sold, had the rules of the Society permitted sales to those who are not members. The number of Bibles and Testaments gratuitously appropriated during the year, is 13,384.

After giving a brief statement of the labours of the Society in distributing and circulating the scriptures—and of the wants of many thousand families destitute of the Bible in the middle, southern and western states—wants which have been ascertained by strict inquiry—the Directors urge the necessity of increased exertions.

"Were we to aim,"—say they—"only at the perpetuity of our civil blessings, we might well go to the patriot and ask him to help in giving this book to the hosts who are gathering along the shores of our rivers and lakes, who are peopling County after County and State after State, by those whose power well or ill directed, must soon affect the social destinies of us all."

"But your Board are impelled by higher than social considerations, to solicit the continued support of this cause. They see that this book which they would circulate, while it sheds its thousand blessings on the present life, points also to a future existence, where our welfare is to be forever connected with a present conformity to the injunctions here inscribed."

"It is this truth, this thrilling truth, which should rouse every Auxiliary to action, should awaken every Christian sympathy in the land, open the lips of every minister of the altar, nerve every benevolent arm, and fire the zeal of

every friend of the Bible, until it can be said in truth, that no family in our beloved country is without the word of Life."

The Report concludes as follows: "The events of every revolving year indicate that the system of Pagan corruption and cruelty are ere long to be broken up, and the light and principles of the Gospel to pervade every kindred and tongue and people.

"But before such a consummation is realized, much, very much, remains to be done. Not more than forty or fifty million copies of the revealed truth are yet in circulation among the eight hundred millions of the great human family."

"While then the ultimate universality of the Saviour's cause is certain as Divine veracity can make it,—while its onward march is more and more rapid. (never so much so, perhaps, since the the ascension of its Founder as during the past year.)—yet it must not be forgotten that this cause is advanced through human efforts, and that these efforts must be augmented an hundred fold before the predictions of inspiration are fulfilled. There must yet be a mightier movement on the part of Christendom than has yet been made.—there must be more and greater sacrifices,—a more entire consecration of time and talent and wealth and influence,—and many new helpers must be called into the field, ere this great moral conquest is achieved."

"Let then the friends of the Bible, while inspired by the losses and promises

here unfolded, go forward and diffuse its blessing at home and abroad, until it is proclaimed throughout every continent and island, *that the kingdoms of this world have become the kingdom of our Lord and his Christ.*"

### INFIDELITY AND DEATH.

FROM DR DWIGHT'S TRAVELS.

The well-known Col. Allen was an avowed infidel. One day he was visited by Dr. Elliott, and after dinner introduced to the Colonel's library, where some works on deism were particularly brought to the notice of the visitor. While looking over one of those volumes, a servant tapped at the library door, and announced to the Col that his daughter was lying at the point of death. Dr. Elliott was requested to accompany him to the chamber of death. On going to the bed-side of his beloved and dying child, she addressed her father thus— "Father, I am dying! shall I believe those things which you have taught me, or must I believe what my mother has taught me?" The colonel's wife was a woman of distinguished piety. Col. A. was an avowed professor of deism and infidelity; he looked on his dying daughter, his countenance changed, his features altered, his lips quivered, when he said, "Believe what your mother has taught you!" The test was too much for him; there was a conflict between his pride of intellect, his principles as a champion of infidelity and the natural, the genuine feelings of a parent whose daughter was just entering an eternal world.

### REFLECTIONS

*Excited from Meditation on Deut. xxxiii. 25—29; when tempted to distrust the Divine Favour.*

I.

What! though a weak, dispised worm,  
Of earthly mould, and shortliv'd term,  
And dying, while I breathe!  
Yet, if I look for help and strength  
To "Jesh'run's God," I find, at length  
Omnipotence beneath.

II.

What! though oppress'd with anxious care  
And oft expos'd to Satan's snare  
Of sinful unbelief!  
Begone, each care and false alarm!  
For "underneath, the Eternal arm"  
Is stretched for relief.

III.

What! though enfeebled be thy frame,  
And health be only known by name,  
Or mem'ry's pensive thought!  
Yet, by the feeblest of the weak  
Hath "Isra'l's Strength" been heard to speak  
"The wonders he hath wrought."

IV.

What! though annoy'd with bitter foes,  
And oft' thine heart is pain'd with throes,  
The world ne'er felt, or knew!  
Soon will each "sorrow flee away,"  
And ev'ry foe, "that's seen to-day,"  
Be driven from thy view.

[Ex. xiv. 13.]

V.

What! tho' thy way be set with thorns,  
And no sweet flow'r thy path adorns,  
Nor tender, verdant, grass!  
Yet, is Jehovah's promise sure  
To all, who patiently endure—  
"Thy shoes are iron and brass."

VI.

What! though an exile, for the Lord,  
To propagate his holy word  
In some far distant clime!  
No trials need thy soul dismay;  
For "strength" is promis'd, "as thy day,"  
O'er rocks and hills to climb. [Is. xl. 31.]

VII.

What! tho' bereft of kindred dear,  
And no kind hand doth wipe the tear,  
That oft bedews thy cheek!  
Yet, hast thou no just cause to moan:—  
"Isra'l shall dwell secure alone!"  
For "blessed are the meek."

VIII.

Yea, though immerg'd in sorrow's wave,  
Or summo'nd to the darksome grave,  
To fear thou need'st not yield:—  
For "underneath," around, above,  
The arms of everlasting love"  
Will prove a saving shield. [Is. v. 12. xviii. i. 35.]

The Treasurer of the American Baptist Board of Missions in account with A. Judson, for 1826.

Dr.

To expense of removing to Amherst, including assistance afforded to some of the native christians, - - - -	154,00		
To expense of building (in part) a mat dwelling-house and school zayat, - - - -	137,00		
To Moug Shwa-ba and Moug Ing, 6 months at 15 each, deducting 20 Rs. paid to the former for private services as teacher, - - - -	160,00		
To 328 engas of Burman books for the mission, at 1, and chest for ditto. (4) - - - -	332,00		
To English books for the mission-library, - - - -	116,00		
		Madras Rupees, 899,00 at	
		109 per 100 Sicca Rupees, - - - -	825,00
To 6 months' allowance, at 140, } - - - -		- - - -	840,00
To 4 months' do. at 162, } Note 1. - - - -		- - - -	648,00
To 2 months' do. at 122, } - - - -		- - - -	244,00
		Sicca Rupees, 2557,00	
To cash remitted to Mr. W. H. Pearce, agent of the American Baptist Board at Calcutta, to balance, - - - -	5667,50		
		Sicca Rupees, 8224,50	

Cr.

By draft on Mr. Pearce, - - - -	32,00		
Do. do. - - - -	40,00		
Do. do. - - - -	169,00		
Donation from Capt Studdert, R. N. for native schools in Amherst, - - - -	100,00		
Donation from Capt. Hammond, M. N. I. - - - -	100,00		
		Madras Rupees, 200,00 at	
		109 per 100 Sicca Rupees, - - - -	183,50
By Donation from R Nisbet, Esq. Collector of the Northern division of Arcot, - - - -	300,00		
Donation from Lieut. Smyth, Madras Cavalry, - - - -	100,00		
Donation (second) from Lieut. Smyth, - - - -	200,00		
Proceeds of the sale of presents received at Ava, - - - -	2000,00		
Salary from the Envoy, Mr. Crawford, 6 months, at 400, - - - -	2400,00		
Donation from the Right Honourable, the Governor General in Council, at the suggestion of the Commissioners in Ava and Pegu, in consideration of services performed for the British Government previous to the 1st August, - - - -	2800,00	Note 2.	
		Sicca Rupees, 8224,50	

Amherst, Feb. 7th, 1827.

A. JUDSON, Jr.

NOTE 1. Family settled at Amherst, July 2d, 1826. Mrs. Judson died Oct. 24th, 1826. The rates of allowance after settling at Amherst, adjusted according to the proposal in my letter to the Secretary of June 10th, subject, therefore, to revision, in case that proposal be rejected by the Board.

NOTE 2. The whole donation was Sicca Rupees 4000, in consideration of services performed, and in consideration of a loss by robbery in Rangoon of cash to the amount of Sicca Rupees 1200, both these reasons being urged in the application of the Commissioners, and admitted in the answer of the Supreme Government sanctioning the grant.









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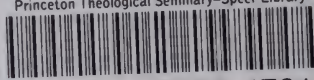




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